

THE

ל'פנ"ז

SHEKEL



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THE YELLOW BADGE

OUR ORGANIZATION

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The American Israel Numismatic Association is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of The State of New York. The primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby.

The Association sponsors major cultural/social/numismatic events such as national and regional conventions, study tours to Israel, publication of books, and other activities which will be of benefit to the members. Local chapters exist in many areas. Write for further information.

The Association publishes the SHEKEL six times a year. It is a journal and news magazine prepared for the enlightenment and education of the membership and neither solicits nor accepts advertising. All articles published are the views and opinions of the authors and may or may not reflect the views and opinions of A.I.N.A.

Membership fees: Annual \$15.-, Life \$200.-, Foreign \$22.-

Club membership \$15- Send all remittances, correspondence undelivered magazines, change of address and zip code with old address label to:

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The President's Message

by Moe Weinschel



Dear Members:

At this time we are preparing for the ANA Convention in Denver, August 14 - 17. If you are planning to attend, please let us know so that we can welcome our AINA members at the IGCNC table and at an Israel Day reception we are planning for Thur. August 15th. We will be honored by the presence of General Uzi Narkiss, Board Chairman of IGCNC: and Shalom Peri, Director General of IGCNC. The table will be on "Mint Mile" and we will be actively promoting Israel Numismatics

Our Tour plans are on course and we are looking forward to a wonderful time, since we get, as always, "Red Carpet" treatment throughout the Tour. Again, I emphasize, make your reservations early, especially if you want to upgrade your flight seating.

AINA is keeping up with the times and has set up an address on INTERNET, as follows: <http://www.iwantinfo.com/shekel>. I am still a bit of a novice in this, but I plan to visit and reply to all "Email". We have established "Buzz Words", such as: Israel Coins; Shekel; Israel numismatics; Israel medals; Judaic numismatics; Judaic medals; Holocaust numismatics, etc. so that we can be found more readily. We hope that our computer wise members will visit and encourage their non-collector friends to visit and ask for a copy of the Shekel, which we will be happy to send.

Elsewhere in this issue, you will find an Election Notice which asks for nominations to the Board of Directors of A.I.N.A. The terms of office of three current directors will expire at end of 1996.

A special new member application is enclosed with this Shekel mailing. We are sure everyone will agree that 6 Shekels a year for \$15.-, mailed domestically or to Canada is the biggest bargain to be found in numismatics today. For new members who will sign up now, A.I.N.A. will credit their membership dues to 1997. The Sept.-Oct. and the Nov.-Dec., the last two issues for 1996 will be included with our compliments. This amounts to 8 issues for \$15.- We hope that our members will use this offer to introduce their children, grandchildren or friends and relatives to our wonderful organization.

Please don't forget to place your New Issue orders through AINA. You pay same special rate, we get credit and can assist our active clubs. Watch your mail for order forms. By the way, we will accept IGCNC forms from our members. You get the same prices, faster shipment and we are happy to be at your service.

Shalom, and have a pleasant summer.

A handwritten signature in dark ink, appearing to read "Moe", with a stylized flourish at the end.

SPOT A WATERMARK!

By Shmuel Aviezer

With the conspicuous exception of the United States dollars*, nearly every banknote in the world has a watermark. As is known, a watermark is that shady silhouette of an effigy or an object embedded in the banknote paper and visible in a plain portion of the design when looked upon against the light. It constitutes a prime element against forgery.

In all detected counterfeited banknotes this item was never incorporated because manufacturing a real watermark costs a great amount of investment, as it is an integrated part of the expensive production process of paper.

Messrs. Portals of London furnished the first watermark in a banknote to the Bank of England in 1724. With the rising threat of forgery, the papermakers improved the watermark to produce a shady, sharp and clear-cut one which was incorporated in the 5 shillings ("old diver") banknote issued in 1855.

After years of making flat watermarks, a three dimensional one became possible to produce on the then developed "mold cover", and since then that is the prevailing product.

Creating a watermark comes as a part of the paper production. A metallic net, into which moulded models are planted in predestined areas, is wrapped around a cylinder which rotates in a basin full of bleached cotton pulp immersed in pure water. When the huge production machine is operated, the pulp rests on the models in the thick and thin areas to depict them. After a long complex process, paper, interweaved with the watermarks, comes out of the machine in rolls.

A watermark usually resembles the figure appearing on the banknote, previously in a profile and lately in the same look. Yet, in some countries where there is not any personality portrayed on their banknotes, the watermark shows natural objects as chosen, i.e. an emblem, a rose, an animal, etc. Watermark areas are free of printing to render them discernible without obstruction and thereby give best deterring effect.

For years and years, counterfeiters did not even try to imitate a watermark, depending on the apparently indifferent attitude of the public to the importance of checking watermarks on the banknotes, or even the awareness of its presence. But as issuing authorities all over the world intensified comprehensive information campaigns in recent years, the counterfeiters began imprinting the watermarks in these locations. Yet, this gimmick could not deceive the sharp-eyed public, as such an imprint is not visible against light as an original watermark will do.

Another important characteristic of the watermark is that it cannot be reproduced by the automatic color-copying machines, that ominous

instant factor, and therefore a watermark looks to stay for a long time as an impressive factor against forgery of banknotes.

Some countries choose to produce the watermark in a continuous chain of the subject depicted, whether it be an effigy or an object. But preference is mostly given to a located watermark, especially when images are involved, so as to avoid cutting through the effigy and thus causing some figure mutilation.

In the Israeli experience, the first banknote series of Israel, the Anglo-Palestine series, was hurriedly prepared and lacks any form of watermark. The next one, the Bank Leumi series, was based on the same themes of the first series and therefore a watermark was not weaved into the paper. Both series carried only fluorescent dots, that were randomly scattered in the paper, as a security element.

In the first Bank of Israel series, issued in the second half of 1955, a watermark showing the State Menorah was implanted in all of the denominations at the upper right-hand corner of the front side. As the main motif of the banknotes was Israeli landscapes, it was thought compatible to imprint the drawings of Israeli flowers over the watermark. Such an imprint was later discarded, as the Interpol conference of 1969 in Mexico City took the decision to recommend to all the issuing authorities to leave the watermark area free from any overprinting in order to gain the maximum effect of the clear and sharp watermark.

The flowers imprinted were as follows: 500 pruta - cyclamen, one pound - anemones, five pounds - irises, ten pounds - tulips, fifty pounds - oleander.

In the second Bank of Israel series, placed into circulation during 1959-1960, effigy watermarks were first introduced in Israeli banknotes. These depicted the same faces as those on the design, as follows: 1/2 pound - woman soldier, one pound - fisherman, five pounds - laborer, ten pounds - scientist, fifty pounds - pioneers.

The third Bank of Israel series was conceived to display portraits of dignified personalities of the Jewish nation. It was only natural that the watermarks depicted effigies of the same personalities. Yet, banknote printers then advised that watermarks should be produced in profile. And so they were: five pounds - silhouette of Albert Einstein, ten pounds - silhouette of Chaim Nahman Bialik, fifty pounds - silhouette of Chaim Weizmann, hundred pounds - silhouette of Benyamin Zeev Herzl.

This trend continued in the fourth series issued between 1975 and 1978, as follows: 5 pounds - Henrietta Szold, 10 pounds - Moses Montefiore, 50 pounds - Chaim Weizman, 100 pounds - Benyamin Zeev Herzl, 500 pounds - David Ben-Gurion. The sheqel series, introduced in February 1980, carried the same watermarks in the countervalued banknotes in pounds: one sheqel - Montefiore, five sheqalim - Weizmann, ten sheqalim - Herzl, fifty sheqalim - Ben-Gurion.

Afterwards, when higher denominations had to be issued because of the soaring inflation, an updated approach has been adopted: to produce the watermark in the same look as in the portrait depicted on the front of the note. And so the 100 sheqalim denomination portrayed the Zeev Jabotinsky watermark in the same posture as on the banknote. This method has governed all the sheqel notes issued later: 500 sheqalim - Baron Edmond de Rothschild, 1000 sheqalim Maimonides, 5000 sheqalim - Levi Eshkol, 10000 sheqalim - Golda Meir.

When the new sheqel was introduced in September, 1985, dropping thereby three zeroes of the denominations, the first three banknotes carried the same protracts and watermarks as in their replaced countervalued notes. New denominations in the series continued to show the watermarks similar to the effigies on the banknotes, as follows: 20 new sheqalim - Moshe Sharet, 50 new sheqalim - S.Y. Agnon, 100 new sheqalim - Itzhak Ben-Zvi, 200 new sheqalim - Zalman Shazar.

Starting from the Bank of Israel fourth series, and up to the current series in circulation, watermarks were placed in a plain rectangular area, at the left side of the front, except for the 1000 sheqalim note, later transformed to one new sheqel denomination, where the allocated area had a rounded outline.

*With the issue on March 3, 1996 of the new watermarked version of the U.S. \$100 bill, U.S. currency has finally joined the majority of the world banknotes carrying a watermark.

Notice of A.I.N.A. Election

IN ACCORDANCE WITH THE A.I.N.A. BY-LAWS, THE TERMS OF OFFICE OF THREE POSITIONS ON THE BOARD OF DIRECTORS EXPIRES IN 1996. THESE POSITIONS ARE CURRENTLY OCCUPIED BY: EDWARD JANIS, WILLIAM ROSENBLUM AND JULIUS TUROFF.

THIS NOTICE IS A CALL FOR NOMINATIONS TO FILL THESE POSITIONS. ANY A.I.N.A. MEMBER IN GOOD STANDING, MAY APPLY TO THE A.I.N.A. NEW YORK OFFICE FOR A NOMINATING PETITION. AFTER FILING AND ACCEPTANCE OF SAME, BE LISTED ON THE ELECTION BALLOT.

DEADLINE FOR FILING OF THESE PETITIONS IS OCTOBER 15TH, 1996.

The Yellow Badge by Nathan Ausubel

Ever since antiquity, the color yellow has somehow denoted shame. The memory of man often seems to go back far beyond recorded history. Thus, the Alexandrian writer Artapanus, in his History of the Jews, noted that (supposedly in the days of the Jewish Bondage) the king of Upper Egypt, Chenephres, "ordered that the Jews should wear garments which would distinguish them from the Egyptians, and thereby expose them to maltreatment." Whether the wearing of yellow was ordered as part of their distinguishing dress is not indicated. But certain it is that in 640 C.E. after the conquest of the Jewish world for Islam, Jews were ordered to insert a yellow strip of cloth into their outer garments.

In 1301 Jews and all infidels were required to wear yellow turbans. The object, of course was to isolate the "unbeliever," to brand him as an enemy, to keep him exposed to the public eye as a pariah, and thereby discourage Mohammedans from religious, social, and cultural contact with him. It also made it conveniently easy to badger, rob, and persecute the pariah while "keeping an eye" on him.

Apparently, Pope Innocent and the Fourth Lateran Council found this Mohammedan practice very attractive, for they decreed in 1215 that, thenceforth, all Jews were to display prominently on their breasts the Yellow Badge of Shame. In England, Henry II forced the badge on the Jews in 1218. Here it consisted of a white cloth patch, oblong in shape and two by four finger-breadths wide. The Badge of Shame in England at least had a measure of dignity about it: Its mark was of the two stone tablets of the Ten Commandments.

Louis IX of France (who was made a saint by the Church after his death), before he started out at the head of a new Crusade to the Holy Land, in 1248, ordered the Jews of his country not only to wear a badge—a yellow wheel (rouelle)—on the breast but also a badge on the back. This was "so that those who were thus marked might be recognized from every side." With some variations, the wearing of the yellow badge in the shape of a wheel was enforced in Poland, Hungary, Germany, and in other countries of Europe, but it took several centuries to accomplish this thoroughly. Yet there were some places where the rulers and princes of the Church were filled with an even greater ardor to put the mark of Cain (as "Christ-killers") on the Jews.

In Mayence, for example, in addition to the yellow badge, the Jews were ordered in 1229 by the Diocesan Council to wear the Judenhut or Jew's hat; Poland followed suit in 1264, and Vienna in 1267. This hat was shaped like a sugar cone—quite like the traditional "dunce cap" and was designed to make the Jew an object of scorn. The lawmakers of Christian Europe during the Middle Ages, unlike many people today, who believe you can tell who is a Jew just by looking

at him, came very close to the view of the modern anthropologists: that there is no certain means of identifying Jews by their appearance alone. Pope Innocent II and the various Church Councils were fearful that many Jews might be mistaken for Christians and, without anyone being the wiser for it, succeed in having "carnal commerce" with the faithful. To prevent this, the Provincial Council of Ravenna in 1311, "thinking that many scandals have arisen from their [the Jews] too free commingling with Christians, decreed that they should wear a wheel of yellow cloth on their outer garments, and their women a like wheel on their heads, to distinguish them from Christians."

It took the French Revolution of 1789 to grant Jews their simple rights as human beings. The Republic abolished the Badge of Shame, which it considered to be not the shame of the Jews but of Europe. The example of France quickly led to its abolition everywhere in other countries. (In England, the badge had ceased to exist upon the Jews' re-admission to that country in the 17th century by Cromwell.)

One would have thought that the conscience-stricken world had seen at last the end of the Badge of Shame. But Adolf Hitler and Nazi Germany resurrected it on September 19, 1941. All Jews in Germany and the rest of Nazi-occupied Europe, over six years old, were then forced by law to wear it. This time the yellow badge, which could also be worn as an armlet, had a new design—a Magen David, or—"Star of David—and in its center the word jude – "Jew."



The 5741-1981 State Medal "From Holocaust to Rebirth" issued by IGCNC was struck to commemorate The World Gathering of Jewish Holocaust Survivors which took place in Israel in June 1981. The medal's lower obverse shows a fading Star of David, imprisoned behind bars. The word "Jude" on the bars resembles the badge of shame imposed by Nazis on the Jews. Above the bars is a clear Star of David, symbolizing national revival. The legend, from Holocaust to Rebirth appears in Hebrew and English. The reverse bears the emblem of the State of Israel and the words World Gathering of Jewish Survivors of the Holocaust in both English and Hebrew.

Poland's Destroyed Jewish Communities, Numismatically Remembered

KONIN by Arthur Cygielman

KONIN was a town in the province of Poznan, central Poland. The Jewish settlement there was among the first 12 to be established in Poland. The earliest information on the Jews of Konin dates from 1397. At the close of the 15th century approximately 150 Jews lived in the town, inhabiting 12 wooden houses, and engaged in money-lending, commerce, and crafts. After a great fire there, the number of Jews decreased considerably.

During the early years of the 18th century the Jewish settlement again began to grow. According to the census of 1765, 30 Jewish families, comprising 133 individuals who were liable to poll tax lived in Konin. Between 1580 and 1764 the local Jews were affiliated with the community of Kalisz. A magnificent synagogue was erected in Konin (1763-66), later (1829) decorated by the Jewish artist Zavel Barash of Kepno.

After Konin passed to Russia (in 1815, becoming part of Congress Poland), it became an important center for trade with Germany, and the Jewish population increased. It numbered 369 in 1807, 872 (24% of the total) in 1827, 2,006 (39%) in 1857, and 2,502 in 1897. Wealthy Jews engaged in the wholesale trade of salt and timber and established flour mills and a textile industry. From 1810 to 1849, the rabbi of Konin was Zevi Amsterdam. He was succeeded by Zevi Auerbach of Leszno. The last rabbi of Konin, Jacob Lipshitz, officiated from 1906 until the annihilation of the community in 1941.

During World War I, Jewish political organizations became active. A Zionist society was formed, consisting of about 200 members in 1915. The Po'alei Zion were also active, and a Maccabi sports group was established. A Jewish wine merchant, Bernard Danziger, was appointed mayor of the town. According to the Polish census of 1921, there were 2,902 Jews in Konin (29% of the total population). Between 1920 and 1929, a Jewish secondary school functioned which was attended by 200 pupils. A Jewish library was opened in 1902. In 1933, a training kibbutz of Ha-Halutz was organized.

There were approximately 3,000 Jews living in Konin in 1939 when the Nazis invaded Poland. After the occupation of Konin by the Germans, they took Jewish hostages, some of whom were executed in the market place on the Day of Atonement. On the following day the rabbi of Konin and other Jewish leaders were forced to clean the streets and to perform other humiliating tasks. A few days later many Jewish families were forced to evacuate their homes within ten minutes, and 1,100 evicted Jews were deported to the Kielce district. In the middle of July 1940 the Jewish community of Konin was liquidated when the local Jews together with Jewish refugees who had arrived there were expelled to ghettos in central Poland.

A small Jewish labor camp with about 1,000 persons existed near Konin until August 19, 1940.

During the terrible economic conditions caused by World War I and its aftermath, several towns and cities in Poland issued emergency money which circulated within the area and somewhat alleviated the monetary conditions. Many of these rare limited issue script pieces are virtually unknown to the numismatic fraternity.

The SHEKEL is grateful to Mr. Lee Gordon, P.O. Box 5665, Buffalo Grove, IL. 60089, a paper money dealer and specialist in this material, who has provided us with photocopies of items we will be using to illustrate this series of articles on Polish Jewish communities which disappeared in the Holocaust.

The town was called Konin in German, and Konina in Polish. The German "*Fünf Kop. zahlt hierfür Stadt-Kasse KONIN*" translates to 5 Kopecks payment, here at the town treasury of Konin. "*Zehn Kop. zahlt hierfür die Stadt-Kasse Konin*" translates to 10 Kopecks payment here at the town treasury of Konin.



Editor's Note:

Florence and I have recently completed a tour through the Eastern European countries, searching in vain for *POLTISK* and *SHEPS*, towns which her parents came from. We stopped at major remaining Jewish communities, visiting synagogues, cemeteries and Jewish museums. It was at this time that the idea came to remember the lost communities numismatically in the SHEKEL. This series will be continued.

Correspondence from our readers will be welcomed.

Poland's Destroyed Jewish Communities, Numismatically Remembered

SANOK by Arthur Cygielman

Sanok is a town in Rzeszow province, S.E. Poland. From 1772 to 1918 the town was under Austrian rule (central Galicia). The remains of an ancient Jewish cemetery in the vicinity testify to the existence of a Jewish settlement in the town in the second half of the 14th century, after Sanok had been annexed to Poland by King Casimir III. The names of some Jewish members appear in a list of the craftsmen's guild of the town in 1514. However, a Jewish community was organized only at the end of the 16th century and was subordinate to that of Lesko.

In 1570, 17 of the 200 families residing in the town were Jewish. They earned their living as traders in wine and grain, and as furriers, tailors, and tanners. At the beginning of the 18th century, the Jewish settlement at Sanok grew, receiving privileges from King Augustus II (1720) and King Augustus III (1754). A synagogue was built in the 1720s. There were 467 poll-tax paying Jews in Sanok and its environs in 1765. During the 19th century local trade in lumber, timber, and cloth manufacture was concentrated in Jewish hands. At the end of the 19th century, the Jews of Sanok initiated the development of oil production in the area.

From 1868 the representatives of the local Jewish community played an important part in municipal institutions. Under Austrian rule the Jewish population grew quickly: in 1800 it numbered about 1,850 (40% of the total population); in 1880, it numbered 2,129 (42%); and in 1910, 4,073 (38%). Hasidism became strong in the community toward the end of the 18th century and up to the end of the 19th concentrated around the kloyzn of the Hasidim of Belz, Bobob, Nowy Sacz, and Sadgora.

At the beginning of the 20th century, Zionist organizations sprang up. The teacher Zevi Abt founded in 1909 a Hebrew school called Safah Berurah which had 77 pupils in 1911. From 1910 to 1914 a weekly Yiddish paper was published. By 1921, 4,067 Jews formed 42% of the total population of the town. Between the two world wars the Jews of Sanok occupied key positions in the town economy.

It was during the catastrophic times, at the end of World War I, that the emergency scrip illustrating this article was placed in circulation. The SHEKEL thanks Mr. Max Mermelstein, of AJS Travel Consultants, the AINA Tour organizer, for translations of the Yiddish text. The item is an exchange coupon, issued by the Talmud Torah Association in Sanok, Poland for 50 Heller (currency of the Austro-Hungarian Empire). It was payable on demand by the Talmud Torah Association for every 20 coupons with Austro-Hungarian Banknotes. Signed, Elazer Schacter, Sanok, Sept. 15, 1919. The rubber stamp in Yiddish and Polish translates "Talmud Torah Association in Sanok."

This rare and possibly unique item is in the collection of numismatic dealer Lee Gordon, P.O. Box 5665, Buffalo Grove, IL., and the SHEKEL is indebted to him for sharing knowledge of these rarities with our readers.



At the beginning of the Holocaust period, the number of Jews in Sanok in 1939 was over 5,000. The Germans entered the city on Sept. 8, 1939, and in the first days of the occupation the synagogues were burned.

A few hundred Jews were deported to the other side of the San River, which was under Soviet rule. In 1941 the Jews were concentrated in a ghetto, which contained about 8,000 people including Jews brought there from nearby townlets. In this ghetto, the Jews were put to forced labor, including work in the stone quarries of Trepcza.

On Sept. 10, 1942, most of the Jews of Sanok were deported to a concentration camp at Zaslaw. Only a few succeeded in escaping. After the Nazis concentrated Jews from the entire Sanok area in the Zaslaw camp, 4,000 of them were sent to the Belzec death camp. The sick and aged were shot in the nearby forests. In October 1942 two more transports were sent to the ghetto.

The Germans then made it known that any Jews who turned themselves in voluntarily would be sent to the Ghetto to live there. About 300 Jews, who had escaped and hid themselves in the forests, returned to the ghetto. Unfortunately, they were later executed or transported to concentration camps.

Only a few hundred Sanok Jews survived the Holocaust with most of them having been in the Soviet Union during the war. Some Jews rescued from the Nazis were killed by anti-Semitic Polish bands when they returned after the war.

There are no longer any Jews living in Sanok today. It is one of the many "Destroyed Jewish Communities" of Eastern Europe. Reference material for these articles is taken from the Encyclopedia Judaica.

A Medal for the Ninth Anniversary of the State of Israel and Maxwell Abbell

by Peter S. Horvitz

The tenth anniversary of the birth of the State of Israel was the first anniversary commemorated by a special coin. This event was also marked with a silver medal and a gold medal. Every anniversary since has also been numismatically commemorated, at the very least by a silver commemorative coin.

But some anniversaries have also seen additional medals, including one in platinum, gold coins, and special mint sets. But anniversaries before the tenth seem sparsely commemorated. Certainly there were no official issues. Therefore the present medal is especially interesting.

It was issued, apparently as a souvenir, for a testimonial dinner given, on the ninth anniversary, in honor of Maxwell Abbell, Chicago real estate mogul and outstanding financial contributor to the Zionist cause.

The medal measures 40 millimeters and is cast in white metal, which was subsequently bronze plated. The obverse shows an almost right profile portrait of David Ben-Gurion, which is just turned slightly forward. The portrait is in very high relief. Directly under the head is DAVID BEN-GURION. Above is 9TH ANNIVERSARY and around the bottom appears OF THE STATE OF ISRAEL.

On the reverse appears the sword and olive branch symbol of the Israel Army. Above this are the words TESTIMONIAL DINNER and below HONORING MAXWELL ABBELL CHICAGO MAY 12, 1957. At the very bottom appears BOGOFF in small, incused letters. I assume this last name is that of the artist or manufacturer.

Maxwell Abbell was a prominent Chicago lawyer, accountant, and real estate executive. He was also the owner of the Abbell Hotel chain, as well as a number of office buildings throughout the United States. Abbell had been born in Slonim, Poland in 1902 and he came to this country, with his parents, in 1905. He had a brother and two sisters. The Abbell family settled in Chelsea, Massachusetts. He was an excellent student and he graduated magna cum laude from Harvard, in 1922. He held graduate-level degrees from a number of other universities.

In 1932 Abbell moved to Chicago. Up until 1937, Abbell worked for Jewish welfare agencies. In that year he opened an accounting firm. In 1938, he was admitted to the Illinois bar. In 1941, Abbell made his first venture into the real estate business that would make his fortune. At a luncheon, he was told about an apartment house that was for sale. The three men at the luncheon, who had told him about the deal, felt the asking price was too high. Abbell disagreed. Abbell borrowed against his insurance and some money from a friend

and purchased the property. Within three years, Abbell had sold the apartment with a profit of \$50,000.

Abbell was active in a number of Jewish and Zionist organizations and he eventually would lead a number of these. He was also prominent in a number of corporations involved in American investment in Israel. Abbell was a trustee of the Jewish National Fund, to which he generously contributed, and he was responsible for creating a village in Israel. At the time of his death, that village was home to 500 families.

In 1955, Abbell was appointed by President Eisenhower as chairman of the President's Committee on Government Employment Policy. Abbell was widely noted for his philanthropic activities, particularly for the benefit of the State of Israel and the Jewish Theological Seminary of America. Abbell was married and had five children. He died on July 9, 1957, less than two months after his testimonial dinner.



The Knights of the Maccabees of the World

by Peter S. Horvitz

The fraternal organization known as the Knights of the Maccabees of the World was founded in London, Ontario, Canada in 1878 by W. D. McGloshon. It was not founded as a Jewish organization, but the imagery of the organization was based on Jewish lore. Just as the Masons based the ritual of their organization on a romanticized view of the Knights of the Temple and the Knights of Pythias based themselves on Greco-Roman lore, so the Maccabees found the inspiration for their group in the followers of Judah Maccabee.

The organization was widely popular and quickly spread throughout Canada and the United States. From its inception, the organization had aspects of both a fraternal club and an insurance company. In 1880, the group was reorganized under the leadership of Maj. Nathan Boynton.

While the organization was not Jewish per se, the group did attract Jewish members. As "Order Knights of Maccabees" the group was listed in American Jewish Year Book, vols. 12- 14, covering the years 1910-1913 in its listings of "Jewish National Organizations in the United States." However, these listings were limited to just four tents. These tents were, presumably, exclusively Jewish or predominantly so. These tents are not listed in a consistent manner, but as so: "Lodges: Bangor, Me., Queen City Tent; Denver, Colo., Dr. Herzl Lodge, Secretary, Louis Lipschitz; Montefiore Tent No. 20, Organized June 1, 1896, Secretary M. Gridenberg; Colorado Tent No. 51, Organized March 7, 1904, Secretary, A. Schapiro."

The Knights of the Maccabees went through a number of changes and transformations over the years. In 1915, the name of the group became just The Maccabees, so that any items with the name The Knights of the Maccabees or the initials K.O.T.M. can be dated before 1915. The group survives to this day as both a mutual life insurance company and a fraternal society, with national headquarters in Southfield, Michigan.

Three categories of numismatic items of the Maccabees are of interest. Like the Masons, the Maccabees used chapter pennies to identify themselves as members of the organization. These do not show the kind of variety that Masonic pennies show. I have only seen one type of these, though I have seen this type many times. These pennies measure 32 millimeters and are struck in bronze. The obverse shows the symbol of the organization, a tent over a globe. Around this is the motto of the organization, ASTRA CASTRA NUMEN LUMEN.

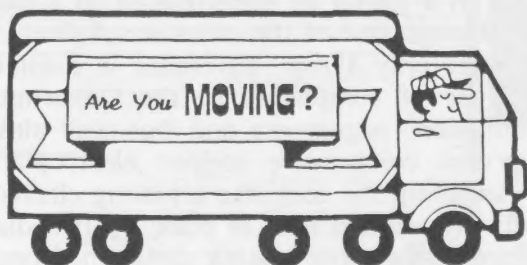
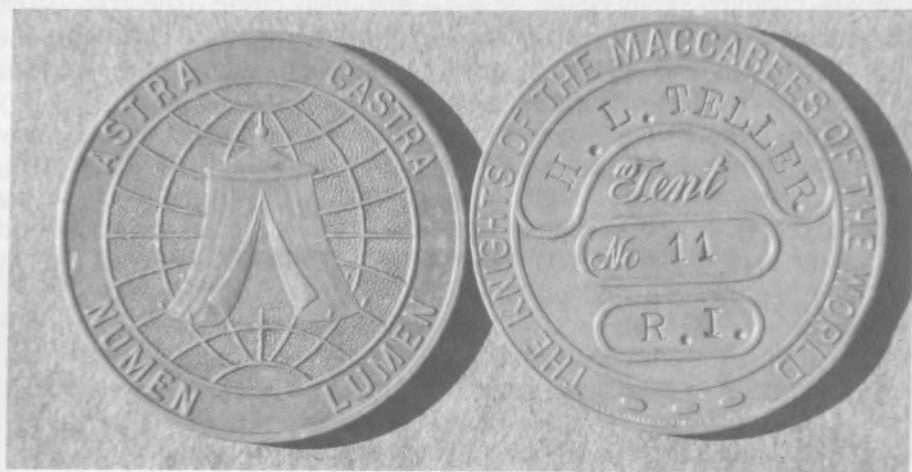
The reverse has a series of panels. The outer panel has THE KNIGHTS OF THE MACCABEES OF THE WORLD. Within this is a panel to inscribe the members name above the word "Tent" above

"No." for the tent or chapter number, above a small panel for the state abbreviation. At the very bottom are three pellets above the name of the manufacturer, THE WHITEHEAD & HOAG CO., NEWARK, N. J. in very small letters.

There, also, exist a number of different types of pins and lapel buttons. The older types of these are marked K.O.T.M., the later THE MACCABEES. Some of these small items are silver plated, others enameled.

There also exist a number of elaborate medals, some portraying old headquarters buildings. These are usually assembled from various pieces, with small chains or ribbons keeping the sections together. These are often souvenirs of various conventions and meetings of the organization or badges of office.

The imagery behind the organization the Knights of the Maccabees renders its medals and tokens of interest to collectors of Judaica. One often sees the chapter pennies offered for sale under the heading "Judaica." However, unless the member who owned it is known to have been Jewish, or the Tent is marked and is was one of those listed in the American Jewish Year Book, they cannot strictly be so considered.



PLEASE

... Notify AINA of your
address change

The ALEPH BETH Page

...Dedicated to the Beginner

by Edward Janis

Q. In my trade coins I have two 10 prutot pieces, both dated 1957. One is aluminum and the other copper. Outside of the color, they are exactly the same. Why was there two different metals in the same year? Which one is rarer and what is it worth? W.D., N.,Y.C.

A. In the pruta series, a coin bears the same date regardless of actual date in subsequent years providing that there is no change in design, size, metal or shape. Let us examine the 10 prutot from its inception in 1949. It was bronze, struck with the same date until 1952 and was not a cause of confusion, because of its color, against higher denomination coins in circulation. In 1952, because of inflation, multi-changes were made in the coin. The metal was changed to aluminum and size was reduced from the former 27 mm. to 24.5mm. and the edge was changed from round to a 12 scalloped circle. The coin dated 1952 was struck every year except 1956, from 1952 - 1960 by the ICI mint in England. Because of the scalloped edges there was no confusion with other circulating coins.

The Israel Government opened their own mint in 1954 in Tel-Aviv and started minting 25, 50, and 100 prutot pieces. Three years later, in 1957, it was decided to mint the next smaller 10 Prutot piece with a round edge rather the scalloped edge because of the higher costs and the lack of experience and machinery for scalloped coins. In addition, the public would be proud of Israeli minted 10 prutot pieces.

The majority of coins in circulation were basically equal amounts of 25 and 50 prutot. The 50 prutot, since its inception in 1949, was round and 25.5 mm. in diameter. The color of these cupro-nickel were not too different from aluminum in glaring Israeli sun or shaded shouks. If the price of an item was 200 prutot, it was easy to pay 160 prutot because in a group of coins placed in a hand the sizes looked the same even though one of the coins was lighter. The round coins of similar color were only 1 mm. difference in diameter!

After the roar of complaints to the Government Printing Office about the confusion, arguments and business slowdown, the second million 10 prutot coins were copper electroplated by a primitive process of suspending the coin into a plating electrolysis solution after being manually affixed and held in place by two diametrically opposite pins. The degree of copper plating diminished because it became too expensive, Toward the end, the plating became lighter and imperfect.

Neither coin is rare in Unc. and can be bought for \$2.

P.S. I think by now you are aware that your copper coin is copper plated.



Vivat the Trumpet by Boris Zaydman

The history of Odessa is rich in names of prominent people of whom much has been said and written, such as Babel, Bagritsky, Kataev, Ilf and Petrov, Utesov, Stolyarsky and so on. This article is about a person of the arts, whose name – Duvid Gertsev Bender, known in Russia as Yakov Grigorievich, is engraved on the Saint Petersburg Conservatoire's Board of Honor, along with Chaikovsky, Shaporin, Davydova, Shostakovich, Sofronitsky, Prokofiev, Yudina, and Preobrazhenskaya. Certainly, this is not an attempt to equal the talents, but only for establishment of fact.

Yakov Grigorievich (Russian name) was born in 1884. His family was Jewish merchants, belonging to a third guild, where the arts was considered as a worthless kind of work. In order to become to a musician, he had to run away from home and conceal his origin.

In Ckherson, a small town in Novororria, the southern part of the Russian Empire, Duvid Gertsev Bender, began studying trumpet at the Conservatoire. The Chairperson, Altenburg princess Elena Georgievna Saksen-Altenburgskaya the last Chairman of IRMS (Imperial Russian Musicial Society of Saint-Petersburg Conservatoire) was elected to this post in 1909. The director was A.K.Glazunov, who was elected to his post by unanimous vote in 1905, and remained the leader of the Conservatoire for almost a quarter of century.

Yakov studied in the classes of the great Professors Iogansen and Gordon. Upon completion of the course in 1913, he was awarded the certificate of free artist.



The great maestro Arthur Nikish autographed his book for the musician in such words: "Vivat, the Trumpet. Nikish for Bender."

The words "free artist" are of extreme consequence. They were of a great importance in Pale of Settlement times. Once, when Bender was invited to Kemerovo, he was banished in 24 hours when police realized that he was a Jew and had come to the city. But the certificate of a "free artist" alleviated some matters although it did not solve all problems.

Bender was a magnificent trumpeter, but he could not join the Maryinka Orchestra. As a Jew, he also did not have the right to even step over the threshold of orchestra pit. When the Czar attended the performances with a main trumpet solo, as for example, in "Aida", Bender was invited to take part in the rendering, but he was only allowed to play behind the scenes. The imperial command in the name of Emperor Nicholas II prohibited the Jews to play even in the spa orchestras of the Caucasus Mineral Waters. So there is no need to mention the orchestra of Emperor Opera.

Nevertheless, Yakov Grigorievich became treasurer of IRMS for nine years during which he worked in the well-known Musical Drama Theatre and also in the no less famous "Krivoe Zercalo" (Crooked Mirror). During WWI, he served in the Life Guards regiment and worked in Rostov. He arrived to Odessa in 1919. It is difficult to imagine where he has not worked. He even had been the secretary of Orchestra Committee of Odessa City Theatre. He played in Levitsky's operetta, in the tour opera of Medvedev, in Tyuz (the Theatre for Young spectators) and Circus and in the Jewish Theatre.

There is an autograph of the famous conductor S.A. Stolerman, People's Artist of Ukraine of which Stolerman had been the Odessa Opera Theatre main conductor from 1927 untill the beginning of the 1940's. "For dear Yakov Grigorievich, in memory of many years friendship and concert work. Loving You, Stolerman. Odessa, 24 June 1937."

In Odessa, he resided in Theatralny Pereulok (the theater side-street) in a flat that was just across the street from his choral classes. He could not sleep on the night at the 15th of March 1925, and was lying in a bed, with his head to the window, and reading a newspaper. Suddenly he realized, that his newspaper had started to reflect a red color. He jumped out of bed and saw the fire over the theatre. Bender seized

*Dopromy
Skoly Trupelnyy!
В намериє сьхоронення
друзя та коханої
жінки.
Шторман-Вай
С.А. Шторман-Вай
Одеса 24 червня
1937.*

his trumpet and played an alarm signal. A policeman, whose post was at the other side heard it, and raised a general alarm by shooting his gun in the air. Due to this fact, which is known all over the world, the Opera Theatre was saved from complete destruction.

Yakov Grigorievich was rewarded with a rare decoration, which was presented only 25 times. It is in silver with 3 colors of enamel (red, blue and white). A fragment of the theater building, artist's palette and the feature of the time – a worker with hammer and anvil are depicted on the obverse. There is a red star at the top. In spite of a relatively small size (27x48 mm) the creator managed to make it expressive and included several Soviet symbols. It is easy to know that the decoration was made in the first years of Soviet leadership, as at this time there was strong faith in the full victory of socialism and communism.

There is a legend "for honest work" on the reverse. Grigorievich never parted with his decoration and worn it with pride. Not only did he play in the orchestra, but he also was a lecturer in schools and in the Conservatoire, in the School for Red Army Musicians. Later, however, because of his Jewish religion, he was sent to the School of Tashkent, where he continued his work. There, in 1944, at the age of 60 he died of starvation.

David Gertsev Bender is a pride of the Jewish nation. Collectors of rare decorations and autographs, and researchers of Jewish culture in all countries of the world should remember his name.



Editor's Note: This article by Boris Zaydman, 25 Petra Velikogo St. app.8 Odessa-00, 270000, Ukraine was forwarded for publication by Dimitry Markov, who thought it would be appropriate for the SHEKEL.

ISRAEL'S Money & Medals UPDATE

by Dr. Gary P. Laroff

Update #14: Banknote Sets — 1958 - 1995

This supplement to *Israel's Money and Medals* provides a complete rewrite and update of the banknote sets of Israel. Pages BNS-1 and BNS-2 replace the original pages having those numbers.

The banknote sets constitute some of the more interesting Israel numismatic collectibles. They are attractive, well defined, were all legal tender, most were produced in low volume with small final issues around 2,000 and are currently affordable. While none are truly rare, they are scarce, not easily found and are a challenge to track down.

The coverage in this Update of BNS-1 through BNS-4, which replaces the listing in the catalog, includes additions and corrections as well as better illustrations. Note that the catalog numbers assigned here (BNS-1 through BNS-17) are final and replace those tentatively assigned a few years ago within the text on pages BN-41 through BN-45.

We also offer these additions and corrections to the New Sheqel Banknote Table we supplied on page BN-47:

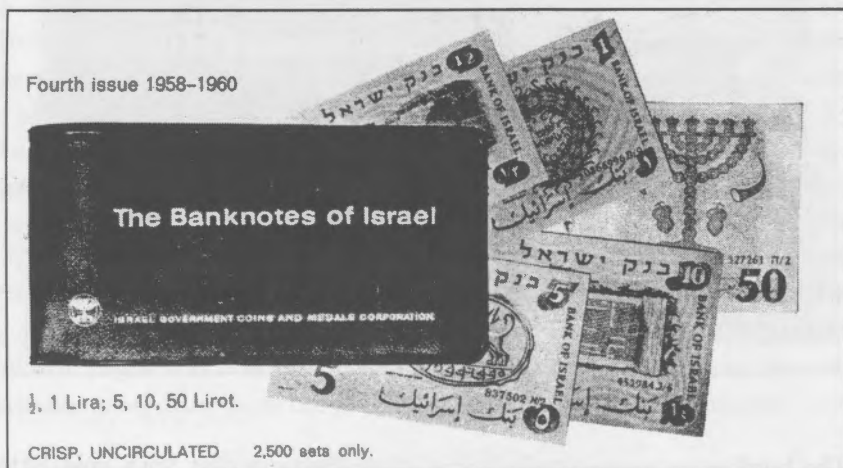
The addition is: BN-42b, NIS 20, dated 1993, with signatures of Frenkel and Lorincz.

The correction regards the signatures on: BN-45, the NIS 200 dated 1991, which should have stated the signatures of Bruno and Lorincz.

Israel's Money and Medals Updates are researched and written by Dr. Gary P. Laroff, usually with assistance in double-checking the tables and other reviewing. The format, content and tables in *Israel's Money and Medals Updates* are copyright © 1996 Gary P. Laroff. Correspondence on this column should be addressed to the author: Dr. Gary P. Laroff, P. O. Box 39, Tualatin, OR 97062-0039.

1958 - 1960 "BET" Issue

Banknote Set BNS-1



This first official Israeli banknote set comprised the $\frac{1}{2}$, 1, 5, 10 and 50 Lirot banknotes in crisp uncirculated condition and with random serial numbers. This and following banknote sets are not proof issues and do not have identifying overprints. They are indistinguishable from the circulating paper money. Banknotes included are BN-16, BN-17, BN-18, BN-19 and BN-20. This 1958-1960 second issue from the Bank of Israel, depicts archaeological objects or historical sites on the back of the note. On the face are depicted the chief occupations of Israel against a scenic background. This set was advertised as the "fourth issue" of banknotes, which is correct when counting the first issue (Anglo Palestine Bank), second issue (Bank Leumi) and third issue (Bank of Israel landscapes). The Bank of Israel and Israel Government Coins and Medals Corporation would later reset their numbering system to only count the banknotes issued under the name of the Bank of Israel.

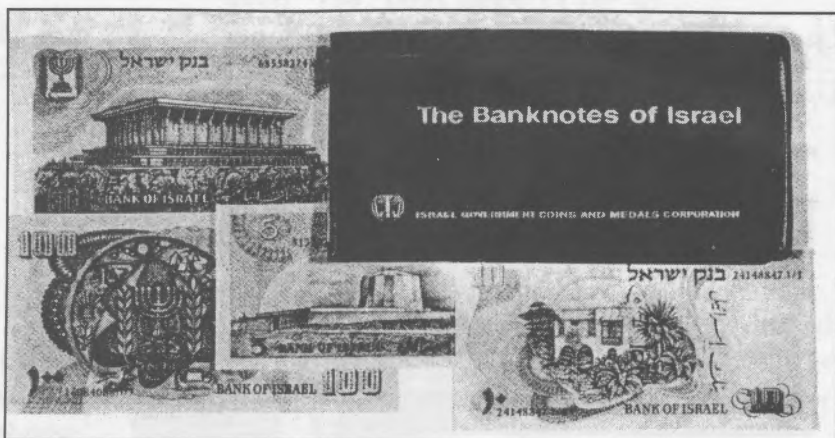
The banknotes were supplied in a blue plastic wallet with gold lettering accompanied by printed numismatic details and general information. (In contrast to previous versions of this book, the notes were not "encased" in plastic.) Most notes kept in the wallet are usually severely damaged by "bleeding" of the plastic pages and it is not uncommon for collectors to keep the banknotes or replacements separate from the plastic wallet and printed information. A maximum of 2,500 sets were produced.

1969 - 1972 "GIMEL" Issue

Banknote Set BNS-2

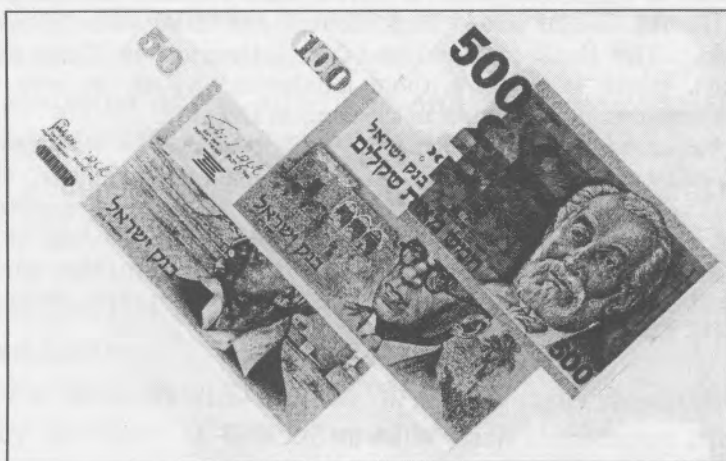
This set of banknotes comprised the 5, 10, 50 and 100 Lirot banknotes of 1969 - 1972 in crisp uncirculated condition and with random serial numbers. Banknotes included are BN-21, BN-22, BN-23 and BN-24. The 1968 third issue from the Bank of Israel, depicts portraits of outstanding Jewish personalities on the face of the notes: Albert Einstein, Chaim Naham Bialik, Chaim Weizmann and Theodor Herzl.

BNS-1



The banknotes were supplied in a blue plastic wallet with gold lettering accompanied by printed numismatic details and general information. (In contrast to previous versions of this book, the notes were not “encased” in plastic.) Most notes kept in the wallet are usually severely damaged by “bleeding” of the plastic pages and it is not uncommon for collectors to keep the banknotes or replacements separate from the plastic wallet and printed information.

1980 - 1985 “HEY” Issue Banknote Set BNS-3



This set of banknotes comprised the 50, 100 and 500 sheqalim banknotes of the 1980 - 1985 HEY issue in crisp uncirculated condition and with random serial numbers. A new design format with the portrait of an outstanding Jewish personality on the face and one of the “Gates” of the wall enclosing the old city of
BNS-2

Jerusalem was begun in 1973 as the "DALET" issue. With the demonitization of the "Lira" (pound) on February 24, 1980, the designs of the Lirot-based "DALET" issue were continued as the sheqalim-based "HEY" issue. With increased and rampant inflation, the lower values quickly became obsolete and were pulled out of circulation. In 1982, when banknote set BNS-3 was issued, the 500 sheqalim note had just been issued with a vine shrub on the reverse. The BNS-3 set of banknotes represented the only three banknotes in use in Israel at that time. Banknotes included are BN-33 (or BN-33d), BN-34 and BN-35. The notes depicted David Ben Gurion, Ze'ev Jabotinsky and Baron Edmond de Rothschild.

The banknotes were available in a set of three or supplied in a laminated wallet at no charge. Collecting the BNS-3 Set assumes the presence of the wallet. Most notes kept in plastic wallets are usually severely damaged by "bleeding" of the plastic pages and it is not uncommon for collectors to keep the banknotes or replacements separate from the plastic wallet and printed information.

1984 Commemorative Sheet of 12 David Ben Gurion Banknotes Banknote Set BNS-4



This "set" of banknotes is comprised of an uncut sheet of 50 sheqalim banknotes. The front bears the portrait of David Ben-Gurion, the first Prime Minister and Defense Minister of Israel, in front of the library of Sde Boker and landscape of the Negev.

The back of the notes show the Gate of Mercy in the Old City of Jerusalem.

The 12 banknotes of BN-33d are arranged as six rows of two banknotes with a large white gutter at the top and at the bottom. Overall size is 32.5 cm (12.80 in.) wide by 51.0 cm (20.1 in.) high. The sheet was distributed rolled up in a cardboard mailing tube.

At the time BNS-4 was issued in 1984, inflation had taken a considerable toll on the original buying power of the banknotes which were originally issued in 1980. The issue quantity was 11,000 sheets.

Banknote Folders of 1986 - 1989

Banknote Sets BNS-5 — BNS-8 and BNS-11 — BNS-13

The Bank of Israel offered the public colorful folders containing three uncut banknotes each of three denominations from the sheqel series and some denominations of the new sheqel series.



The trifold brochure has a two page cover spread in silver of the Bank of Israel and a generic discussion that the folder contains three uncut banknotes which were issued as part of the efforts of the Bank of Israel's Currency Department to encourage collection of Israeli numismatic items. The inside, printed in color has a left panel showing partially curled full sheets of the banknotes BN-40,

BN-41 and BN-43. The right panel shows production of BN-37 and sheets of BN-38. The central panel is black and has the banknote pane glued to it at the top.

1986 Commemorative Sheets of 3 Current "HEY" Banknotes

Banknote Sets BNS-5, BNS-6, BNS-7, BNS-8

These banknote sets are comprised each of an uncut vertical pane of three identical banknotes in a colorful folder. Each uncut pane of banknotes is lightly glued to the central panel of a trifold brochure. The banknotes can be removed by gently lifting from the bottom, but some glue usually remains on the back of the top note. Sale of the folders began on April 16, 1986 and continued until October 31, 1986.

BNS-5 Uncut pane of three BN-36a 1000 sheqalim Maimonides banknotes with corrected spelling of "HARAV" on the right margin. Issue quantity: 3,365 sheets.

BNS-6 Uncut pane of three BN-36 1000 sheqalim Maimonides banknotes with incorrect original (error) spelling of "RARAV" on the right margin. Issue quantity: 3,610 sheets.



BNS-7 Uncut pane of three BN-37 5000 sheqalim Levi Eshkol banknotes.
Issue quantity: 2,755 sheets.

BNS-8 Uncut pane of three BN-38 10,000 sheqalim Golda Meir banknotes.
Issue quantity: 2,720 sheets.

1988 Commemorative Sheet of 12 Maimonides Banknotes Banknote Set BNS-9



This "set" of banknotes is comprised of an uncut sheet of 12 banknotes of the NIS 1 Maimonides, BN-39, arranged as six rows of two banknotes with a large white gutter at the top and at the bottom.

Issued as as part of the "40th Anniversary of the State of Israel" celebration, the sheets were distributed rolled up in a cardboard mailing tube. Around the sheet of notes is a blue and white commemorative "40" paper band. The cardboard mailing tube is blue and decorated with the "40" logo, and "Bank of Israel" in Hebrew, English and Arabic.

The sheets went on sale June 7, 1988 and continued until January 31, 1989. The issue quantity was 1,416 sheets.

1988 Commemorative Sheet of 18 Maimonides Banknotes

Banknote Set BNS-10



This "set" of banknotes is comprised of an uncut sheet of 18 banknotes of the NIS 1 Maimonides, BN-39, arranged as six rows of three banknotes with a white gutter at the top and at the bottom. As part of the "40th Anniversary of the State of Israel" celebration, the sheets were distributed rolled up in a cardboard mailing tube. Around the sheet of banknotes is a blue and white commemorative "40" paper band. The cardboard mailing tube is blue and decorated with the "40" logo, and "Bank of Israel" in Hebrew, English and Arabic.

The sheets went on sale June 7, 1988 and continued until January 31, 1989. The issue quantity was 1,503 sheets.

1988 Commemorative Sheets of 3 Current "YOD" Banknotes

Banknote Sets BNS-11, BNS-12, BNS-13



These banknote sets are comprised each of an uncut vertical pane of three identical banknotes in a colorful folder, similar in appearance to BNS-5 through BNS-8. See also the notes on Banknote Folders of 1986-1989 just prior to the discussion of BNS-5. Each uncut pane of banknotes is lightly glued to the central panel of a trifold brochure. The banknotes can be removed by gently lifting from

BNS-6

the bottom, but some glue usually remains on the back of the top note. Sale of the folders began on February 10, 1987 and continued until January 31, 1989.

The trifold brochure has a two page cover spread in silver of the Bank of Israel and a generic discussion that the folder contains three uncut banknotes which were issued as part of the efforts of the Bank of Israel's Currency Department to encourage collection of Israeli numismatic items. The inside, printed in color has a left panel showing partially curled full sheets of banknotes BN-40, BN-41 and BN-43. The right panel shows production of the earlier BN-37 and sheets of BN-38. The central panel is black and has the banknote pane glued to it at the top.

BNS-11 Uncut pane of three BN-39 NIS 1 Maimonides banknotes. Issue quantity: 2,017 sheets.

BNS-12 Uncut pane of three BN-40 NIS 5 Levi Eshkol banknotes. Issue quantity: 1,630 sheets.

BNS-13 Uncut pane of three BN-41 NIS 10 Golda Meir banknotes. Issue quantity: 1,571 sheets.

1990 "YOD" First Serial Number Issue Banknote Set BNS-14



This unique series of five banknotes are all numbered with the same serial number. The attractiveness of this set to the collector is that it included all the banknotes then current, included banknotes all with the same serial number, which is usually a difficult collecting feat, and include the serial numbers from 1 to 2,000. The serial numbers are of the first group of numbers printed, from 0000000018 to 0000020007, where the last figure is a control number. This set of banknotes comprised the NIS 1 Maimonides (BN-39, issued) banknote which was already obsolete and the remaining currently circulating banknotes: NIS 5 Levi Eshkol (BN-40), NIS 10 Golda Meir (BN-41), NIS 20 Moshe Sharett (BN-42) and NIS 50 Shmuel Yosef Agnon (BN-43). The notes are all in crisp uncirculated condition and fitted into mylar pockets to keep them safe. Maximum issue of 2,000 sets.

1992 "YOD" High Value Banknote Issue

Banknote Set BNS-15



This set of banknotes comprised the two highest value currently circulating banknotes: NIS 100 Itzhak Ben Zvi (BN-44) issued August 19, 1986 and NIS 200 Zalman Shazar (BN-45) issued February 16, 1992. This unique series of two banknotes are numbered with the same low serial number. The serial numbers contain left-most digits representing the value of the note (NIS 100 or 200). The notes are in crisp uncirculated condition and fitted into mylar pockets to keep them safe. Maximum issue of 2,000 sets.

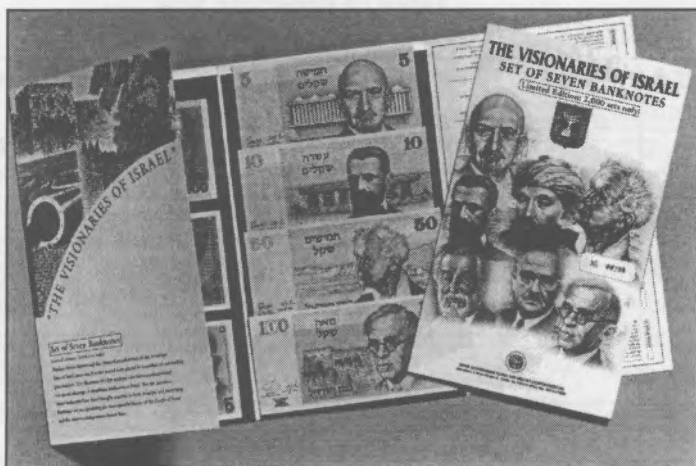
1994 Visionaries of the State of Israel Issue

Banknote Set BNS-16

This set of banknotes is comprised of seven banknotes showing the images of leaders and visionaries of inestimable importance to the establishment of the State of Israel. The banknotes, all issued between 1980 and 1986 include 5 sheqalim Weizmann (BN-31), 10 sheqalim Herzl (BN-32), 50 sheqalim Ben Gurion (BN-33), 100 sheqalim Jabotinsky (BN-34), 500 sheqalim Rothschild (BN-35), NIS 1 Maimonides (BN-39) and NIS 5 Eshkol (BN-40).

In contrast to the two previous banknote sets which were designed to provide banknote collectors with sequential numbers of the then-current series, BNS-16 and BNS-17 appear to have been targeted at the general Israel numismatics and souvenir collector who wants an attractive sampling of previous banknotes on a single theme.

The notes are in crisp uncirculated condition and fitted into mylar pockets in an attractive presentation album with a capsule description of each person. The albums are numbered. Maximum issue of 2,000 sets.



Banknote Set BNS-16

**1995 People of Thought and Deed Issue
Banknote Set BNS-17**



This set of banknotes is comprised of six banknotes in two groups of three. The first three are from the "BET" issue of 1958-1960 and bear likenesses representing the "doers" of the early years of the country: ½ Lira Nahal pioneer (BN-16), 1 Lira fisherman (BN-17), and 5 Lirot laborer (BN-18). The second group of three represent the "thinkers" and are the 5 Lirot Einstein (BN-21) and 10 Lirot Bialik (BN-22) both from the "GIMEL" issue, and the 5 Lirot Szold (BN-25) from the "DALET" issue. The notes are in crisp uncirculated condition and fitted into mylar pockets in a special fully-detailed and numbered album. Maximum issue of 2,000 sets.

Table of Banknote Sets

✓	Catalog #	IGCMC #	Year	Description	Final Issue	Issue Price
	BNS-1		1958-1960	Set of 5: "Bet" issue: BN-16, 17, 18, 19 20	max 2500	\$35
	BNS-2		1968	Set of 4: "Gimel" Issue: BN-21, 22, 23, 24		\$70
	BNS-3		1982	Set of 3: "Hey" Issue: BN-33, 34, 35		\$25
	BNS-4	84-001-931	1984	Sheet of 12 BN-33c 50 sheqalim notes	11,000	\$9
	BNS-5	84-002-937	1986	Sheet of 3 BN-36a 1000 sheqalim notes	3,365	\$8
	BNS-6	84-003-933	1986	Sheet of 3 BN-36 1000 sheqalim. "Rarav" error notes	3,610	\$8
	BNS-7	84-004-939	1986	Sheet of 3 BN-37 5000 sheqalim notes	2,755	\$19
	BNS-8	84-005-935	1986	Sheet of 3 BN-38 10,000 sheqalim notes	2,720	\$30
	BNS-9	84-006-931	1988	Sheet of 12 (2x6) of BN-39 1986 NIS 1 notes	1,416	\$17
	BNS-10	84-007-937	1988	Sheet of 18 (3x6) of BN-39 1986 NIS 1 notes	1,503	\$22
	BNS-11	84-008-933	1987-1989	Sheet of 3 BN-39 1986 NIS 1 notes	2,017	\$8
	BNS-12	84-010-930	1987-1989	Sheet of 3 BN-40 1985 NIS 5 notes	1,630	\$10
	BNS-13	84-012-932	1987-1989	Sheet of 3 BN-41 1985 NIS 10 notes	1,571	\$12
	BNS-14	84-009-939	1990	Set of 5: BN-39, 40, 41, 42, 43 with same serial. nos.	2,000	\$75
	BNS-15	84-013-938	1992	Set of 2: BN-44, 45 NIS 100 and 200 with same nos.	2,000	\$149
	BNS-16	84-014-942	1994	Set of 7 Visionaries of Israel: BN-31, 32, 33, 34, 35, 39, 40	2,000	\$45
	BNS-17	84-015-956	1995	Set of 6 People of Thought and Deed (1959 - 1969)	max 2,000	\$66

Zionism in Danzig by Edward Schuman

If one would ask recent high school or college graduates where Danzig was, more than likely you would receive no reply. The name is not to be found on any world map or atlas unless they are more than 50 years old.

Danzig was formerly a part of Poland and later became a free city in 1919 under the protection of the League of Nations. The area included not only the city of Danzig and its seaport, but also the nearby communities, which together constituted the Free State of Danzig. Danzig was occupied by Germany in 1939, then granted to Poland by the Allies after World War II. The city is now known by its Polish name, Gdansk. The Free State of Danzig, in the late 1920's, had 5,837 Jews out of a total population of 235,000 inhabitants.

The Zionists in the area decided to form an independent federation rather than remain in the Zionist Organization of Germany or join the Polish Zionist Organization after Danzig came under League of Nations dominion. The Zionist Federation of Danzig, which included the Zionists of Danzig, Sopot (Zoppot), and Oliva, had a membership of more than 300; Mizrahi and the Working Palestine League at first were separate unions but later joined the federation. In 1926 two Zionist youth organizations, Blau-Weiss (Blue-White) and HaShomer HaTza'ir, were amalgamated to form B'rit HaBonim, with a total membership of 100.

The Socialist B'rit Ha'Olim and the Revisionist B'rit Trumpeldor (Betar) youth group organizations merged in the 1930's. Betar held its first world conference in Danzig on April, 1931, with 200 delegates in attendance and Vladimir Jabotinsky in the chair. Pro-Zionist groups included Bar Kokhba, a sports association, and Kadima, an organization of Jewish students at the technical high school in Danzig-Langfuhr. Later, there was a Jewish gymnastic and athletic society that belonged to the Maccabi World Federation and provided physical training for 400 boys.

A monthly, *Dav Judhische Volk*, which served to spread Jewish nationalist ideas and combat assimilation commenced publication in the late 1920's by the Zionist Federation. There was a Palestine Office that processed Halutzim (pioneers) from the Ukraine, Lithuania, and Poland who were stranded in Danzig on their way to Palestine. Since most of the pioneers had no means of support while waiting for their passport and visa formalities to be settled, and since, as aliens, they were not permitted to accept employment in Danzig, financial assistance was supplied by the Zionist Federation. The Jewish National Fund and Keren Hayesod were both active. A Jewish Public Bank was founded in 1922 with the participation of the Jewish Colonial Trust. In 1936 a Hakhshara (agricultural training) farm for prospective pioneers in Palestine was founded in the village of Schoneberg.

The Jewish community of Danzig, had become a major supporter of Jewish settlement in Palestine. Zionists held one third of the seats on the Jewish Community Council. But as the local Nazi party became an increasingly powerful factor in Danzig politics in the 1930s, many Jews emigrated from Danzig. Finally, early in 1939, the Danzig Senate enacted decrees expelling them. By the time the Germans annexed the area most of the Jews had left, largely for Palestine.

The first numismatic illustration is a bank check from the Dresdner Bank in Danzig dated August 11th, 1925 for 1440 Danzig Gulden. The Dresdner Bank in Germany at that time was considered a Jewish bank. The check is payable to *Vorstand Der Synagogen Gemeinde zu Danzig, wegen Rechtsanw Dr. Bernhard Rosenbaum*. Translates: Peoples of the Synagogue in the surroundings of Danzig, c/o Honorable Dr. Bernhard Rosenbaum (the Rabbi).

The second is a fiscal receipt issued to the Synagogue from Kuhn & Benedickt acknowledging payment of G.105.63 on 3 August 1924. These documents reposed, at one time, amongst Danzig synagogue records. It seems almost unbelievable that they survived Crystallnacht, the night Nazis burned all synagogues in Germany.

Reference material for this article comes from the *Encyclopedia of Zionism* in an article by Gertrude Hirschler.

Handwritten: **Danzig**
11.8.1925
1925

DRESDNER BANK
IN DANZIG

Danzig, den 11.8. 1925

GEI. TRAG F. DAS 1. QUARTAL
1925 HEBEROLLE NR. 638

VORSTAND DER SYNAGOGEN GEMEINDE ZU DANZIG
E.V.

DANZIG
REITBAHN 10/13
wegen **RECHTSANW. DR. BERNHARD ROSENBAUM, DZG.**

Konto: **DANZ. GULDEN**
Eingegangen durch **GIRO**
abzüglich Gebühren und Porto

Alter Saldo
Wir buchen in Ihr **HABEN** Vergütung von

Konten-Nr.	Betrag-Nr.	Wort
2212	15	DEUTSCHE BK.FIL.DANZIG

Danz. Gulden **1440 00**

Neuer Saldo
3652 19

Hochachtungsvoll
Dresdner Bank in Danzig

Handwritten: **1440 00**
3652 19
11.8.1925

Kuhn & Benedickt
DANZIG
Telefon 244
Stadtelchen 44/46

Handwritten: **105.63**
29.7.24
1924

Synagogen Gemeinde, hier
für Rechnung vom 29.7.24
richtig erhalten zu haben, bescheinigen hiermit

Danzig, den 3. Aug. 1924

Kuhn & Benedickt
Danzig, Stadtelchen 44/46
Telefon 244

Another relic of the Danzig Jewish community are the *mikveh* tokens. The word *mikveh* translates to a "collection" or "gathering together" of water, or a ritual bath. Together with the synagogue and religious school, the *mikveh* was from ancient times a basic institution of Jewish community life. It is first mentioned in the Pentateuch (Lev. 11:36) as the exclusive medium for purifying individuals or utensils from the numerous sources of impurity listed there. "Only a spring, cistern, or collection (*mikveh*) of waters shall be cleansing."

Among sources of impurity were contact with a corpse, child-birth, menstruation, venereal disease, and seminal issue. Without a *mikveh*, the Jew in Temple times could not participate in any religious ceremony, for which he had to be ritually pure.

Even after many laws of defilement fell into abeyance with the destruction of the Temple, the ritual bath remained an essential component of family life for observant Jews, since a wife has to immerse herself in it after her menstrual period before cohabitation. Immersion in a ritual bath is similarly required for conversions to Judaism and to purify metal cooking utensils and glassware manufactured by non-Jews. In all these cases, a prescribed benediction must be recited. It is also customary, though not strictly a ritual requirement, for the very pious Jews to visit the ritual bath before the Day of Atonement, and adherents of Hasidic groups do so before the Sabbath.

The illustrations of the Danzig Synagogue *mikveh* tokens, called *Badekarte*, are from the recent Judaica auction sale by A.I.N.A. board member William M. Rosenblum. It should be noted that with inflation, the price of admission went from 2 Marks in 1915 to 3 Groschen in 1925.

Badekarte No. 896

gültig für

ein Frauenbad

M. 2 sind bezahlt.

Danzig, den 19/1 1915

Der Vorstand der Synagogen-Gemeinde.

Ausgefertigt durch:

P. M. Thal

Diese Karte ist bei Bestellung des Bades an die Aufseherin abzugeben. Die dabei verabredete Anfangszeit des Bades ist genau inne zu halten.

Badekarte Nr. 883

gültig für

ein Frauenbad

M. 3 sind bezahlt.

Danzig, den 27/8 1925

Der Vorstand der Synagogen-Gemeinde.

Ausgefertigt durch:

M. M. M. M. M.

Diese Karte ist bei Bestellung des Bades an die Aufseherin abzugeben. Die dabei verabredete Anfangszeit des Bades ist genau innezuhalten.

The Date Palm Symbol by David Hendin

A collector recently asked why the palm tree was so prevalent on the coins of ancient Israel. It does seem that the date palm tree was commonly used on the coins of ancient Israel. But it's not used as often as you think on the coins struck in Israel during, and immediately after, the Second Temple Period. Significantly, the first appearance of the tree itself (as opposed to a tree branch) occurs on the very first coin struck by a Roman prefect of Judaea, Coponius, who governed under Augustus. The coin was struck in A.D. 6, and depicted a date palm tree as the prominent type. This was probably done because by this time the date palm had become a symbol commonly associated with ancient Israel, especially in the eyes of the Romans and others who visited the place but did not live there. Prefects (also known as Procurators) Marcus Ambibulus and Antoninus Felix also issued coins with date palm trees.

Ironically, the next use of the date palm on a coin in ancient Israel was also the first of only two uses of this design on coins struck by Jewish kings. First is on an extremely rare coin of Herod Antipas, son of Herod the Great, struck in A.D. 39. The second use is on a coin of Agrippa II, which uses a date palm tree as the reverse motif. It was struck when Domitian became emperor of Rome in A.D. 81.

We observe that both of these Herodian monarchs were strictly "clients" of Rome. None of the early independent issues of the Maccabean (Hasmonean) kings showed palm trees of any sort.

During the first Jewish war against Rome, the famous bronze "half" denomination coin, struck in the fourth year of the war, A.D. 69, depicts a palm tree flanked by two baskets of fruit (possible dates).

Significantly, a large number of the Judaea Capta coins struck by the Roman emperors (Vitellius, Vespasian, Titus, and Domitian) to commemorate their victory over Judaea depict the palm tree, obviously using it as a symbol for the ancient land of Israel itself. At this point it becomes obvious that, to Rome at least, the date palm tree was the single symbol that most people would clearly associate with the land of the Jews.

The most interesting and extensive use of the palm tree on ancient Jewish coinage occurs during the Bar Kochba war. Suddenly the date palm tree becomes the symbol that seems to recur most frequently. The palm tree can be found on the massive issues of small and middle-bronze denomination coins, which show a vine leaf or bunch of grapes on the reverses.

Bar Kochba's palm trees are especially interesting because in every instance, even on the barbaric coins, the palm tree is shown with seven branches. It is tempting to make a connection with the seven-branched Menorah, that once stood in the Jerusalem Temple, and which was a symbol of special import to the Jewish people.

Since the Talmud forbade depiction of the Temple implements themselves (specifically the Menorah and the show bread table), it is possible that the seven-branched palm tree was meant to symbolize the seven-branched Menorah.

Oddly, in his classic book *Jewish Symbols on Ancient Jewish Coins*, Paul Romanoff does not mention the menorah-palm tree connection at all. Here is what Romanoff has to say about the palm tree:

"The palm, a fruit-bearing tree, growing near water, had already in biblical times been synonymous with height and abundance. The sight of such a tree meant the presence of water, an ever-ready meal and rest in its shade. This tree became the symbol of Judea where palm trees grow in greater number than in any other part of Palestine. It also represented Judea the productive, Judea the blessed, and the palm motif figured prominently on the walls, doors and pillars of the Tabernacle and the Temple...The palm tree has thus a double meaning, the symbol of Judea and the symbol of abundance and plenty. As symbols have the tendency of ever spreading, in time, became the symbol of Palestine. The palm tree symbolizing Judea is illustrated on the Judea Capta coins. The palm tree has also become an emblem of (modern) Israel."



The first coin of a Roman prefect, Coponius, depicts a date palm tree (Hendin 100). Date palms are also shown on a coin of Herod Antipas (Hendin 68), a coin of Agrippa II (Hendin 91), and a coin of the first Jewish war against Rome (Hendin 129). Date palms are most common on the small and middle bronze Bar Kochba coins (Hendin 173 and 177).

This article was reprinted from THE CELATOR.

The 20th Anniversary of Entebbe by Major Louis Williams

FROM THE ISRAEL DEFENCE FORCES JOURNAL-MAY 1985

The crisis faced by the Israelis began at 1210 hours on 27 June, when four terrorists hijacked Air France Flight 139, with 246 passengers and 12 crew on board, as it flew from Tel Aviv to Paris. After the takeover, the plane was diverted to Libya, where it was re-fueled, and then flew south, landing at Entebbe at 0315 on the 28th. Uganda's ruler, Idi Amin, was no friend of the Israelis and welcomed the terrorists, who used the airport's old terminal to hold the hostages. On 29 June, the hijackers, organized and supported by a highly developed international terror network, demanded the release of 53 of their comrades held in Israel, France, West Germany, Kenya and Switzerland.

Initially, the Israeli government was unwilling to risk the lives of the non-Jewish hostages in a rescue attempt, but when they were released, senior politicians and military leaders approved a daring plan proposed by Major-General Dan Shomron.

Shortly before dawn on 3 July, members of the Israeli Defense Forces (IDF) loaded their equipment and drove to a nearby airbase, where ground-crews stood ready to lash their vehicles into the bellies of four Hercules transports. Elsewhere on the field, the crew of a Boeing 707, fitted out as a mobile hospital, made their final checks. By early afternoon, the transports were airborne and heading for Ophir on the southern tip of the Sinai peninsula. The Boeing also began the first leg of a journey that would take it to Kenya's Nairobi Airport. Operation Thunderball, the plan to rescue 105 Jewish hostages held by terrorists at Entebbe, was under way.

Fifteen minutes after the last aircraft left Ophir, a second Boeing was on its way south from an airbase in central Israel. It would also land at Ophir then follow the transports— three hours later to allow for its higher speed. Their job was to circle Entebbe, providing a vital radio link between the men on the ground, the planners in Israel and the medics who had been flown to Nairobi Airport.

In the cockpits of the four transport planes which were now flying low over the Gulf of Suez, below the reach of hostile radar, the pilots were studying a batch of aerial photographs of Entebbe Airport. In the bellies of the aircraft, soldiers of the assault teams, and the doctors and medics who were to land with them, sprawled alongside their vehicles catching whatever sleep they could.

Turning westward, the four Hercules headed into the African continent over Ethiopia. The weather was stormy, forcing the pilots to divert northwards close to the Sudanese frontier. However, there were no fears of detection. It was unlikely that any alert radar operator would be able to identify the planes as Israeli. Lieut-Colonel 'S' held the lead plane level on course. His cargo of 86 officers and

men and the forward command post of Major-General Dan Shomron with all their vehicles and equipment had to be on the ground according to a precise timetable. Lieut-Colonel 'S' kept the aircraft on a southerly course, then banked sharply to line up on Entebbe's main runway from the southwest. In the distance he could see that the runway lights were on. Behind him, in the cargo compartment, Lieut-Colonel Jonathan 'Yoni' Netanyahu's men, the first assault wave, were piling into a black Mercedes disguised to resemble Amin's personal car, and two Land-Rovers. The car engines were already running, and members of the aircrew were standing by to release the restraining cables.

At 2301 hours, only 30 seconds behind the preplanned schedule, the aircraft touched down at Entebbe in the wake of a scheduled cargo flight that unwittingly covered the landing. The rear ramp of the Hercules was already open, and the vehicles were on the ground and moving away before the plane rolled to a stop. A handful of paratroops had already jumped out of the aircraft to place emergency beacons next to the runway lights, in case the control tower shut them down.

The Mercedes and its escorts raced down the connecting road to the airport's old terminal building consistent with the appearance of a senior officer's entourage. On the approaches to the tarmac apron in front of the building, two armed Ugandan sentries shouted an order to stop. There was no choice, and no time to argue. The first shots from the Mercedes were from silenced pistols.

Muki, Netanyahu's second-in-command, and his team jumped from the car and ran the last 100 ft. to the walkway in front of the building. The first entrance was blocked; the paras raced to a second. Muki had decided to break a cardinal rule of the IDF. Junior officers usually lead the first wave of an assault, but Muki felt it important to be up front, in case there was need to make quick decisions. Tearing along the walkway, he was fired on by a Ugandan. Muki responded, killing him. Muki then discovered that the magazine of his carbine was empty. The normal procedure would have been to step aside and let someone else take the lead. He decided against this, and groped to change magazines on the run. Amnon, the young officer behind him, realizing what was happening, came up alongside. The two of them, and one other soldier, reached the door together.

A terrorist was standing to the left of the door. Amnon fired, followed by Muki. Across the room, a terrorist rose to his feet and fired at the hostages sprawled around him, most of whom had been trying to get some sleep. Muki took care of him with two shots. Over to the right, another member of the hijacker's team managed to loose off a blast which was high. The trooper aimed and fired.

In the background, a loudhailer was booming in Hebrew and English, "This is the IDF. Stay down." Muki's troopers fanned out through the room and into the corridor but all resistance was over.

The second assault team had meanwhile raced through another doorway into a hall where the off-duty terrorists spent their spare time. Two men in civilian clothes walked calmly towards them. Assuming that they were hostages, the soldiers held their fire. Suddenly, one of the men raised his hand and threw a grenade. The troopers dropped to the ground. A machine-gun burst eliminated their adversaries and the grenade exploded harmlessly.

Netanyahu's third team from the Land-Rovers moved to silence any opposition from the Ugandan soldiers stationed near the windows on the floor above. On the way up the stairs, they met two soldiers. The troopers killed them. While his men circulated through the hall, calming the shocked hostages and tending the wounded, Muki was called out to the tarmac. There he found a doctor kneeling over his commanding officer. Netanyahu had remained outside the building to supervise all three assault teams. A bullet from the top of the old control tower had hit him in the back. While the troopers silenced the fire from above, he was dragged into the shelter of an overhanging wall by the walkway.

The assault on the old terminal was completed within three minutes after the lead plane had landed. Now, in rapid succession, its three companions came in to touch down at Entebbe. By 2308 hours, all of Thunderball Force was on the ground. The runway lights shut down as the third plane came in to land, but it didn't matter- the beacons did the job well enough.

With clockwork precision, armored personnel carriers roared off the ramp of the second transport to take up position to the front and rear of the old terminal, while infantrymen from the first and third planes ran to secure all access roads to the airport and to take over the new terminal and control tower. The tower was vital for the safe evacuation of the hostages and their rescuers. The fourth plane taxied to a holding position near the old terminal, ready to take on the hostages. A team of air force technicians were off-loading heavy fuel pumps to transfer Idi Amin's aviation fuel into the thirsty tanks of the lead transport - a process that would take well over an hour.

Meanwhile, as planned, the medical corps Boeing had landed at Nairobi, at 2205 hours. General Benny Peled was able to radio Lieut-Colonel 'S' that it was possible to refuel in Kenya's capital. Although they were ahead of schedule there was no point in waiting around. The fourth Hercules was ordered to move closer to the old terminal. Muki's men and the other soldiers around the building formed two lines from the doorway to the ramp of the plane. No chances would be taken that a bewildered hostage could wander off into the night or blunder into the aircraft's propellers.

As the hostages straggled out, heads of each family were asked to check that all their kin were present. The pilot of Flight 139 was performing the same task for the crew of the airliner. Behind them, the old terminal was empty but for the bodies of thirteen terrorists.

It took seven minutes to load the precious cargo of humanity, while a pick-up truck, brought specially for the purpose, ferried out the dead and wounded, including Netanyahu. The paratroops made a last check of the main building, then signaled the aircrew to close up and go. At 2352 hours the craft was airborne and on its way to Nairobi. Inside, doctors tended seven wounded hostages. Two had died during the rescue and a third, Mrs. Dora Bloch, moved to a hospital in Uganda's capital, before the raid, was later murdered.

The paras reloaded their vehicles and equipment. Their job done, they were airborne at 0012 hours on the 4th. Behind them, their comrades completed their tasks. At 0040, the last members of the assault force left Entebbe. Thirty minutes after the final departure, the communications Boeing and the first Hercules touched down at Nairobi and taxied to the fuel tanks in a quiet corner of the airport.

In Lieut-Colonel S's aircraft, the paratroops were sunk in their own private thoughts. Despite all efforts of the doctors, Netanyahu was dead. The mission was later renamed Operation Jonathan in his memory.

Early in the morning, the lead Hercules flew low over Eilat, at the southern tip of Israel. The tired airmen in the cockpit were astonished to see people in the streets below waving and clapping. The plane flew on to land at an air force base in central Israel. Here, the hostages were fed and given a chance to shake off the trauma. The wounded were taken off to hospital, and psychologists circulated among the rest. It was mid-morning when a Hercules transport of the Israeli Air Force touched down at Lod airport outside Tel Aviv, rolled to a stop and opened its rear ramp to release its cargo of men, women and children into the outstretched arms of their relatives and friends, watched by a crowd of thousands. The ordeal was over.

By the rescue of the hostages the Israelis had shown the rest of the world that terrorism could be met and defeated by the clinical application of controlled force. In the supreme test of their professional skills, the Israeli paras had pulled off an amazing coup, the reverberations of which spread worldwide.



The IGCMC issued the "Operation Jonathan" State medal in 1976 to commemorate this historic rescue occasion.

About Dr. Jacob Thon & Karkur by Edward Schuman

An a serious collector of off-beat Judaica numismatica for more than fifty years, it is needless to state that many unusual items have been acquired. At the time of acquisition, many were of unknown historic value and others were included in lot purchases. There is a great satisfaction when such an item can be successfully researched, as more often than not, time seems to have eroded all hope of finding information.

On May 20th, 1916, a *WECHSEL*, a German word which translates to a bill of exchange or a promissory note, printed in German, was issued in Jaffa, Palestine. The posted amount for 1200 French Francs was quite considerable for this time. It states *Sechs Monate nach Gegenwartigem* (six months after the present date) payable to the order of Dr. Jacob Thon, the sum of *FRANCS EINTAUSEND ZVEI HUNDERT* (1200 Fr) to be used specifically for *in bar erhalten* - to preserve, maintain, or keep up, "*Wirtschaft Kerkur*".

As required by Turkish laws, the necessary revenue tax stamps totaling one turkish piastre, 120 paras have been affixed to the document and cancelled by pen and rubber stamp. Efforts to find information on the signer or guarantor of the note have not been successful.

Palestine commerce, at that time, was largely based on promissory notes from reliable sources which were accepted by tradesmen and bankers alike. Very little actual money existed and most business was conducted on credit. (Times have not changed much.) The *wechsel* bears additional scribbling in two places perhaps of folio numbers attesting to the fact that it was honored.

The two clues to the identity of the item are Dr. Jacob Thon and "*Wirtschaft Kerkur*". Fortunately both are listed in the Encyclopedia Judaica and the following information was gleamed from their articles.

Dr. Jacob Thon was a yishuv leader born in Lemberg, Germany in 1880. He attended university and graduated from law school. In 1904-07 he worked together with Arthur Ruppin in the Bureau for Jewish Statistics and Demography in Berlin. Thon settled in Erez Israel in 1907, and one year later in 1908, he was nominated as Ruppin's deputy in the management of the Palestine Office of the Zionist Organization.

Arthur Ruppin was considered an enemy alien during World War I for his pro-English and nationalistic views and was exiled. And so from 1916 to 1920, Dr. Jacob Thon filled Ruppin's place. The Turkish authorities allowed him to do so because Thon had adopted a neutral stand toward the conflict and had developed contacts with German and Austrian representatives who were Turkish allies. It was during this time that the *Weschel* was issued.

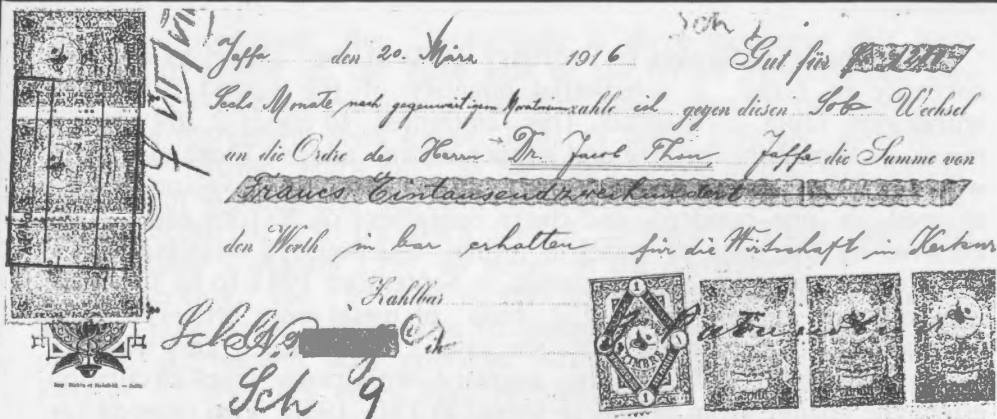
In 1917, after the conquest of Palestine by England, Dr. Jacob Thon organized the Jewish community council in Jerusalem and became its first chairman. He was a founder and afterward the first chairman of the Provisional Council (Ha-Va'ad ha-Zemanni) of the Jewish community.

Thon's main activities, however, were connected with the Palestine Land Development Corporation from 1921 until his death. Under his directorship, the company expedited the purchasing of land and the development and building projects throughout the country. Dr. Jacob Thon passed away in 1950 at the age of 70.

"Wirtschaft Kerkur" also known as Karkur was a Jewish colony founded in 1913 by a group of English Jews from the "Ahuzzat London", a British organization created to assist housing for Jews in Palestine. A parcel of land in the northern Sharon Valley was acquired the year before from the Palestine Land Development Company. The rural development was protected from Arab extremists by members of the HaShomer, Jewish armed watchmen organized to protect Jewish colony settlement from Arab extremists. The HaShomer men remained at Karkur and worked and lived together with other Jewish laborers.

The moshav, based mainly on citrus cultivation, had grown to 900 inhabitants in 1948. In 1969 Karkur merged with Pardes Hannah to form Pardes Hannah Karkur which today is a thriving city based upon highly intensified irrigated farming and industry. Ample underground water sources were found which helped the area develop successfully. There are several large schools including the agricultural high school of the Farmer's Union and No'am, a combined yeshivah high school.

One must wonder that perhaps all of this might not have happened if a Weschel for 1200 French Francs was not paid 80 years ago.

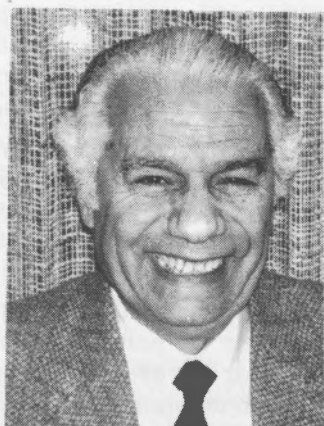


Some Sidelights on Israeli Currency

By Shmuel Aviezer

Einstein

Prof. Albert Einstein never liked photographs of himself. Yet, the portrait that adorned the 5-pound banknote of the Bank of Israel third series, dated 1968, which was photographed by Mr. Philip Halsman of the "Life" periodical, won the unusual "compliment" by Einstein when he said: "This is the one I dislike the least!"



Jerusalem Gates

On the back side of the 4th banknote series of the Bank of Israel, issued in the years 1975-1977, gates of the old city of Jerusalem were depicted:

Lions gate - I.L. 5. Jaffa gate - I.L.10.

Damascus gate - I.L.50. Zion gate - I.L.100.

Golden gate - I.L.500 Herod's gate - 100 (old) sheqalim

Since the basic design of the banknotes was changed, starting from the 500 (old) sheqalim banknote that portrayed the Baron Edmond de Rothschild, the two remaining old city gates never had the chance to be commemorated on a banknote: The Dung gate and the New gate.

Withdrawal

After the introduction in February 1980 of the shekel as the new currency in Israel, a substantial quantity of the pound coins was withdrawn from circulation. This amounted to about 2,269 tons of metal, in aluminum, bronze and copper-nickel alloys. These quantities were sold to scrap dealers in Europe to be melted down, and were shipped in one-hundred and thirty containers of 20 tons each. Total received by the Bank of Israel in return: £ 2,369,512. sterling!

When the New Shekel was named in September 1985 to be the new currency in Israel, only 952 tons of metal were retrieved from circulation. Value received from the sale: £ 1,091,852. This quantity amounts to about 42% of the quantity withdrawn from circulation after the change from pound to shekel in Feb. 1980. Two reasons for that:

A) Weight and size of the pound (lira) coin series were substantially larger than those of the shekel series.

B) Quantities of coins were smaller than the pound series because of the higher face value of the sheqel series.

Engraving

The portraits of the renowned personalities appearing on the banknotes of the Bank of Israel 3rd series were engraved as follows:

<u>Denominations and portrait</u>	<u>Engraver</u>
I.L. 5.- Albert Einstein	Sam Hartz - Holland
I.L. 10.- Ch.N. Bialik	Prof. M. Biardi - Italy
I.L. 50.- Ch. Weizmann	Prof. M. Biardi - Italy
I.L.100.- B.Z. Herzl	H.J. Bard - Britain

The effigies displayed on the front side of the banknotes of the 4th series of Bank of Israel, i.e. I.L.5, 10, 50, 100, 500, placed into circulation in the years 1975-1977, were engraved by Dutch engravers, except for the portrait of B.Z. Herzl, which was engraved by a Belgian engraver.

Ancient Hebrew

In the brilliant uncirculated (BU) silver version of the Israeli commemorative coins it is the custom to infuse on the edge in Hebrew letters the number of years since the establishment of the state. Starting from the Independence day BU coins of 1979, "Mother of Children", this inscription has been rendered in Ancient Hebrew letters.

Hijra Date

When preparing the inscriptions in three languages that were destined to appear on the value side of the Israeli independence Day coin of 1980, commemorating the first anniversary of the signing of the Peace Agreement with Egypt, Bank of Israel officials discovered that the Islamic Hijra date, as published in the media, was wrong. The date of signing the agreement, indicated as March 26 1979, actually coincided with the Hijra date of 26 Rabia al Thani 1399, and not 27 Rabia al Awwal 1399, as stated in the Agreement.

In seeking the advice of the noted orientalist Prof. Shimon Shamir, now Israeli Ambassador to Jordan, he confirmed that the date on the Agreement was mistaken. After notifying the Ministry of Foreign Affairs, they noted that the binding date was the Gregorian one. Eventually, the date in Arabic, as displayed on the value side of the coin, is the right one. The superb calligraphic rendition of the Arabic inscription of two rows was the creation of the noted Egyptian-born Israeli graphic artist Mr. Yousuf Wahba.

When is a Banknote Series Replaced?

by Shmuel Aviezer

A banknote series, usually composed of from four to nine different denominations, does not live indefinitely in circulation, and is bound to be replaced by a subsequent series at one time or another. Complex reasons drive the issuing authorities, traditionally the central bank in every country, to carry out such a replacement which stems from the changing factors and conditions in security, technological, national, economic and artistic fields. I shall try to pinpoint the main reasons for replacing a banknote series:

(a) Inflation: A yearly inflation of a few tens of percentages does not force an immediate replacement of a banknote series, because government measures to curb inflationary trends are obviously expected to be implemented. When such measures prove inadequate, intermediate steps are taken by issuing higher denominations of banknotes while replacing lower denominations with coins.

But a continuing rise in the inflationary level eventually compel the issuing authorities to issue new banknotes, dropping one or two zeroes from the denominations in order to suit new face values to the existing economic situation. In Israel, one zero was omitted in February 1980, with the introduction of the Shekel series, and, due to the soaring inflation in 1985, reaching an unprecedented yearly 450% in the middle of that year, three zeroes were taken off the denominations with the advent of the New Sheqel series in September 1985.

(b) Hyperinflation: Countries ridden with a rapidly-rising inflation, resulting from civil wars or acute internal economic problems, issue higher and higher denominations in hectic consequence, subsequently putting a full new series in circulation which may carry a new name with many zeroes dropped.

This happened in Argentina and Brazil in the space of a few years, and most recently in New Yugoslavia, i.e. Serbia and Montenegro when in the years 1990-1993, 18 zeroes were erased from the denominations as the inflation reached a fantastic level of one-and-a-half billion percent at the end of 1993!!

(c) New security elements: As banknotes are official means of payment, various security elements are inserted therein, to defend them against forgery and serve as deterrence. With the appearance of the color-copying machines, an instant threat emerged. Though developing security methods and devices never stayed idle, the search for sophisticated and innovative patterns to meet this threat took a turn of urgency in recent years, yielding a few outstanding elements which have encouraged many countries to replace existing series with security-improved banknotes, incorporated with one or more of the newly-created security elements.

Some examples are the use of polymer and hologram in Australian banknotes; addition of imprinted security-thread and microtext in the higher denomination of the U.S. currency; enlarged portrait and color-shifting ink from green to black in the right-hand denomination of \$100 in the redesigned banknote of 1996 issue; insertion of windowed security threads of silvery tint in recent British, German, Swiss, Austrian, Israeli and other countries' banknotes; and lately, the compound security devices integrated in the recently-issued 50 francs note, the first of the new Swiss series. It is worthwhile to mention the fact that Switzerland introduced a new series of banknotes in the years 1976-78 after thirty years of solid use of the old series, while by now changing the series after only twenty years, they prove the momentous need for adaptation to the current developments.

(d) Technological innovations: New generations of printing machines have been manufactured which facilitate the printing of more complex designs and patterns. Moreover, an increasing utilization of the computer in various phases of the preparation of a banknote permits creating improved structures and intertwined background network. An important task that has been developed in recent years is the capability to engrave portraits through computerized methods. This specific and crucial component of a banknote, once hand-engraved by an experienced artist, has been suffering in late years because of the dwindling number of these artists, driving many issuing authorities to opt for impersonal subjects, such as buildings and animals, to adorn the banknotes instead of commemorating a noted personality. These developments have been instrumental in meeting the challenge of incorporating the newly-born security elements, as mentioned above, in the banknotes.

Also the sophisticated equipment available has encouraged artists to design bold and hitherto untried patterns which give the banknote a modernistic look, harmoniously fitting to the artistic trends of the time. It is only natural that issuing authorities anywhere are keen to adopt the innovations in printing and security measures and thereby plan to issue modified, artfully-designed and more secure series of banknotes without procrastination.

(e) National events: When a change of a regime takes place through undemocratic action, coup-d'etat, disintegration of former unities or liberation from occupation, new rulers tend to seek early issue of banknotes that wipe out any relation to the former regimes. In some instances as in the Homeini revolution in Iran, while impatient to wait until a new series is prepared, in a crash program, the face of the Shah on the banknotes was overprinted with a neutral pattern in an impulsive way to obliterate any trace of the old ruler.

The separated parts of former Yugoslavia (Slovenia, Croatia, Bosnia and Serbia) hastened to issue new series of banknotes, soon after establishing their independent governments, some even bestowing new names on the currency.

Slovakia and the Czech republic have each introduced a new series of banknotes after the division of Czechoslovakia.

All the African countries, which gradually gained independence since 1960, have issued new series of banknotes as soon as it was technically possible after their independence.

(f) Forgery: There is no record of replacing a full series of banknotes because of forgery. Generally, counterfeiters try to forge one or two higher denominations of a series, and in most cases, this ends up in a trifle. Even the notorious "Operation Bernard", through which the Germans forged the British 5-pound note during the Second World War, did not compel the British Government to replace the whole series, except for the "fiver", when the plot was discovered after the war. In such circumstances governments tend to apply specific treatment to heal the "inflicted" organ without encroaching on the "healthy" part.

In the Israeli experience there have been seven replacements of banknote series in Israel since its establishment in May 1948:

(a) The first series of the Anglo-Palestine Bank, which was haphazardly prepared and put into circulation in August 1948, was replaced by the Bank Leumi LeIsrael series in June 1952, in order to suit it to the realities: the name of the issuing authority became Bank Leumi LeIsrael and the currency name became the Israeli Pound.

(b) Series "A" of the Bank of Israel was introduced into circulation in 1955 by the then newly-established central bank, being the sole authority to issue banknotes, replacing the Bank Leumi Series.

(c) Series "B" was issued in 1958-1960 in the wake of vehement public criticism of the series "A" designs.

(d) Series "C" was destined to portray personalities from the modern history of Israel; put into circulation in 1969-1972.

(e) Series "D" was primarily planned to suit the requirements of automatic counting machines, thereby produced in a uniform width; and placed into circulation 1975-1978

(f) The Sheqel series, introduced in February 1980 within the framework of the first currency reform, carried a new name of the currency, the Sheqel, with one zero dropped because of inflation.

(g) The New Sheqel series, constituting the second currency reform, and was put into circulation in September 1985, when three zeroes were removed from the denominations due to the high inflation. This series has been donned with the compatible name of "New Sheqel" (NIS). This is the current series now in circulation in Israel and, although lower denominations have been replaced by coins during the last decade, there does not seem to be any immediate need of replacing it by a new series.

EDITOR'S NOTE: Mr. Shmuel Aviezer, a leading authority on banknote issues, was formerly Assistant Director, Currency Department, at the Bank of Israel. We are grateful for his many articles published in the SHEKEL.

CLUB



BULLETIN

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Editor

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INS OF LONG ISLAND - For the March meeting, exhibit topics were any Judaic items and new acquisitions. The April meeting held topic subjects of Judaic wooden nickels, B'nai B'rith, ZOA and Judea Capta. For May, exhibit topics were Israel's Independence, PNC's and Masada. A note-worthy item in INSL's newsletter: Biblical Zoo - On a 60 acre hillside, minutes from Jerusalem's new soccer stadium & shopping mall, 29 species of animals & 68 species of birds inhabit Israel's new Biblical Zoo. Animals live on islands & grassy hills, separated from visitors by natural water barriers. There are no high fences or cages. Signs, in Hebrew and Arabic, provide information on the animals, as well as the biblical passage in which each is mentioned.

ISRAEL COIN CLUB OF LOS ANGELES - Unfortunately, due to unforeseen circumstances, the last meeting of ICCLA had to be cancelled. As it were, it was the one meeting I had planned to attend. The next meeting is scheduled to be held the 4th Sunday in June.

INS OF LOS ANGELES - Dr. Thomas Fitzgerald was the special speaker at the March meeting. Dr. Tom showed slides of Alex Shagin's Leningrad medals. To the delight of all attending, Alex was present to help enlighten with details each medal. At the April meeting, Jerry and Mary Vahalom presented a taped video program on Jerusalem. This particular program was originally shown on cable television and contained a lot of information not usually available on non-professional programs. David Gursky will speak on "Change in Your Pocket - Israel Style - the Change in Israel's Coins Since its Birth" at the May meeting. Elections will also be held; term of office is for a period of two years.


INS OF MASSACHUSETTS - Following a spirited discussion on the current happenings in Israel at the April meeting, show and tell was held. Discussion was also regarding donating some of the treasury funds to the Hebrew College, the JNF Forest in Israel and AINA.

INS OF MICHIGAN - Jack Schwartz spoke on "My Jewish Chaplain Collection and How it Came to Be" at the March meeting. He covered U.S. Chaplain history and materials from the Civil War to the present. Other countries touched upon were Great Britain, Canada, France and Germany. At the April meeting, a video entitled "Money History in Your Hands" was featured for the program portion of the meeting. The video, from the ANA, gives a better and easier understanding of money in general, including Israel numismatics.

INS OF NEW YORK - Exhibit topics for the March meeting were: varieties of the Agora series, Selucid coins of Palestine, 1968 10 Lirot, 1975 Holland Lamp, Balfour and Jewish Legion medals and Purim. For April: numismatic examples of Jewish architecture, silver coinage of Gaza, 1973 10 Lirot, 1968 Jerusalem, Karen Hayesod, Rehovot and Weizmann medals, and Passover related items.

WESTCHESTER ISRAEL NUMISMATIC SOCIETY - Due to the holidays, there was no meeting held in April. The study time frame for the May meeting was the 19th century and the early part of the 20th, years being 1800 to the end of WWI. Although there is little coinage during this period there is a wealth of medallic material. An additional special topic of study was anti-Semitic material and concentration camp money.

MOMENTS IN THOUGHT: We can say 'Peace on Earth'; we can sing about it, preach about it or pray about it, but if we have not internalized the mythology to make it happen inside us, then it will not be. (Betty Shabazz).... You only live once - but if you work it right, once is enough. (Joe E. Lewis).

COMMENTS FROM DJS: We are well into summer. If your club has a meeting during these months, show your support and make an appearance. Be well, be happy. ... 

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